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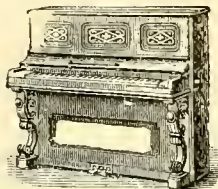
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APOSTLE MARRINER W. MERRILL,

THE JUVENILE INSTRUCTOR

Organ for YOUNG LATTER DAY SAINTS



VOL. XXXV.

SALT LAKE CITY, OCTOBER 15, 1900.

No. 20.

LIVES OF OUR LEADERS—THE APOSTLES.

MARRINER W. MERRILL.

APOSTLE MERRILL'S life in Cache Valley and its far-reaching influence throughout northern Utah and southern Idaho has for many years made him a leading character among men. His great farms, his beautiful homes, his industrial enterprises in dairying and milling, all indicate a high degree of thrift and enterprise which show up strongly the life and character of the man. His powers of organization, his personal and family discipline, his persistent effort and indomitable will, make his life a study of value to all young men who undertake to grasp and deal with the material conditions of life and bring the forces of nature to their aid and use.

The Apostle's broad form and the set features of his face, indicate superior strength, and his whole bearing indicates, above all things, power. He is not a man of many words, but is prone to feel the silent forces of life and observe the feelings and thoughts of others. Little given to speculative philosophy and poetical imaginations, he is nevertheless a man of strong and abiding faith, of faith that has to do with the practical affairs of life, and which serves the present needs of those who have strong convictions.

Apostle Merrill's general bearing and strong inclinations for business pursuits may incline

some people to suppose that his life and nature are largely materialistic, and, save those who know him well, few suspect the strong spirituality of his nature.

This forceful spirit and strong character was born to the world in Sackville, Westmoreland County, New Brunswick, September 25, 1832. His grandparents on his father's side were both born in the State of Maine, but they immigrated to Nova Scotia, where his father, Nathan Merrill, was born September 25, 1794. The father never came to this country, but devoted his life to farming and the cutting and hauling of timber in his native land. The subject of this sketch was one of a family of thirteen children, of whom two died in infancy. The family then consisted of five boys and six girls. The third son went to sea about 1850 and is thought to have been drowned. One son, Thomas, came to the United States, where he was a butcher for some time and later became a sea captain and diver. Apostle Merrill is the fourth son of the family and today stands alone the representative of his father's house, as he now has but one living brother, and that brother has no children.

In his youth the life of Marriner W. Merrill was not unlike that of the farmer of those regions of country in which he lived, but the

spiritual influences of his life began early to manifest themselves and became prophetic of what his later years would be. At the age of nine years he received in an open vision a picture of his own future life and that of the people with whom he subsequently became identified. In simple, earnest and convincing words that vision was related to the writer as follows:

«When I was a boy of nine years my mother sent me to the hay-field where my father and brothers were at work, to call them to dinner. On the way I became unconscious and was clothed with a vision which I distinctly remembered when I gained my usual feelings and thoughts. After I became conscious I found myself in a log cabin located on the way to the field. In this cabin I was on my knees in the attitude of prayer. In the vision I saw the Church and the Prophets Joseph and Brigham. I saw the travels of the latter and of the Saints from Nauvoo and Winter Quarters to Utah. In the vision the sight of covered buggies and wagons was peculiar to me, for at that time I had never seen such vehicles, nor had I ever seen the mules which I beheld in my vision. I saw two and sometimes six mules to a wagon, and in the company of pioneers I beheld two men who had been boy friends of my youth, and each of them had more than one wife. In my vision at that time the divinity of plural marriage was revealed to me. I comprehended the doctrines and principles as they had been revealed. The progress and development of the Church were shown and the persecutions of the Saints were made clear to my understanding, and I heard a voice which told me that all I beheld was true, but I was cautioned to keep to myself what I had seen until I should have the opportunity of leaving my native country. Upon reaching home I was pale, and it was some time before I could speak distinctly. That incident of my life made a very strong impression upon my boyish mind, and one day I ventured to ask my mother a question about plural marriage, why it was not practiced now as in the days of God's ancient people. She

answered in surprise by asking what I knew about such things. Fearing that I might betray the secret revealed, I made no more mention of the matter.»

The Gospel was first preached to Apostle Merrill by a native Elder. Later, Elders John Skerry and Jesse Crosby came into the neighborhood of his home. In April, 1852, at the age of nineteen years, he was baptized by Elder Skerry, and on the 5th of September of the same year was ordained a Priest by Elder Crosby. About a year before this he had learned that his mother had been for a long time a member of the Church, she having been baptized as early as 1836. His father died before his baptism. One of his sisters joined the Church but subsequently married a non-Mormon and soon turned away from the faith. The other members of the family, though not willing to embrace the Gospel, never manifested any hostile opposition to it.

Feeling that there was work to accomplish which could not be done in New Brunswick, the spirit of gathering having taken possession of Brother Merrill, he started about a year after his baptism for the west. He had gone no farther than Boston when his father died, and word came from his mother to return and settle the estate. After affairs had been settled at home, in 1853 he started out again and came direct to Boston. From there he went to Buffalo by rail and traveled on the Lakes to Chicago. From Chicago he rode on the first railroad from Chicago to the head of the Illinois river. At the latter point he took a boat for St. Louis, which was then headquarters for supplies, and then came to Keokuk by steamboat. As he journeyed westward he stopped a week at Kanesville, but met no Saints there.

The company with which he traveled crossed the river on ferryboats and pursued their way on to Salt Lake City. There were eleven wagons in the company. Jesse Crosby was captain and was assisted by William Atkinson. The company arrived in Salt Lake City September 11, 1853. The most import-

ant event in this journey associated with the life of Apostle Merrill occurred at Platte river where he, with one other boy, decided to cross the river and get some cattle which had been left by other pioneers. They plunged into the river, but he soon became exhausted, as the current was strong. Brother Merrill was unable to keep his head out of water, and while floating down stream went under twice; whereupon the company became alarmed, and a Brother Reese was sent to his assistance. As he started to sink a third time he landed mysteriously on a sandbar, and was almost exhausted. The circumstance was peculiar, because the Brother Reese who had sought his rescue was unable to find the bar upon which Brother Merrill stood. The two now made their way to the opposite shore, where it was shallow enough to walk up stream until they reached a place where the current moved from one side to the other. Here they tied a comforter to their waists, plunged again into the water, in which they were borne safely across the river by the favorable current. They were both thankful to get back alive, and the cattle, which they found disabled, were left undisturbed.

Brother Merrill's first effort on reaching the Valley was to secure work. His early efforts were a source of trial, as his employers sometimes proved to be unreliable. In Salt Lake City he agreed to work for \$20.00 per month. After three weeks some trouble arose and he was about to leave his employer, when the latter offered him \$26.00 per month. He thereupon agreed to remain and work in the canyon getting out shingle timber, where he made as many as one thousand shingles in a day. He was then promised his board and a certain percentage of the shingles sold, but his employer did the selling and kept the money. After some controversy, however, payment was secured, and the experience no doubt did much to induce the habit which has subsequently become prominent in the life of Brother Merrill, a habit of working on his own account.

In November of the year 1853 Brother Merrill was married to Sarah A. Atkinson, and immediately went to a place in Bingham canyon, seven miles above its mouth, where he passed the winter in making shingles. The new venture became a profitable one. The shingles then sold at \$8.00 per thousand, and he was able to make five hundred a day. After staying in the canyon six weeks he ventured on a perilous journey home to see his wife. The snow was seven feet deep, and having no food with him when he began the journey, he was overborne by fatigue and weakness, and almost fainted before he reached a cabin where a woman gave him a small piece of bread to satisfy his craving. This was only a taste for a starving man, but in a few hours more food was given and little by little he overcame the exhausted condition to which his physical system was brought. After his long walk and sufferings he was disappointed in not finding his wife at home, as she had gone off to work, so that he was obliged to return without seeing her.

During Apostle Merrill's life in Salt Lake City he engaged in work in North Mill Creek canyon and gives the following remarkable experience in an article printed in the JUVENILE INSTRUCTOR, October 15, 1892. The circumstances of the narration are so remarkable that I give it here in full:

"In the winter of 1855, I worked in what was then called North Mill Creek canyon. The only team I had at that time was one yoke of oxen; with this I kept myself busy during the latter part of the fall of 1854 and the beginning of the winter of 1855, in hauling wood from the canyon to Salt Lake City, where I sold it for what I could. In January, 1855, the snow in the mountains was so deep that I was unable to procure fire wood; and I decided to haul some pine house and stable logs. Myself and some brethren therefore shoveled and broke the road to a small red pine patch of timber in the side mountain, and when this road was completed,

for two days we together hauled logs and timber to the city.

«Just at this time the weather became extremely cold and a dense winter fog hung over the valley; but high up in the mountains one could overlook the cloud of fog. This condition prevailed for several days but exactly how cold it was I cannot say, as thermometers were very scarce in those days. It was during one of the early days of this cold spell that the following incident occurred:

«I left home very early in the morning to obtain a load of logs. My wife remonstrated with me and tried to prevail upon me not to go, as the weather was so very cold. I did not, however, heed her kind entreaties, but started upon my journey; and, on arriving at the timber, was surprised to find that I was the only one who had come for a load. I worked very rapidly for two reasons: one was that I might keep warm, and the other that I might return home early. I cut, trimmed and prepared five nice red pine logs about thirty feet long and ten inches thick at the butt end, and about six inches at the top. These I succeeded in getting down to the place where I had left my bob-sled and camp outfit, about a half mile distant. The place of loading was very slippery, it being rather on a side hill. I had my five logs arranged side by side below the sled, my oxen being chained to a stump where they were quietly eating their hay. I proceeded to load the logs, designing to place three on the bottom and two on the top of the three, which was my usual way of hauling timber of that kind. I succeeded in getting the first log on the sled without much difficulty. The bunk (canyon men will know what a bunk is, especially if they were born in New Brunswick) being icy, it was with some difficulty that I could make the log stay where I had placed it on the sled; but I finally succeeded in blocking it up, and thought it secure. Then I turned around to load the second log, and as I did so, the blocking gave way and

the first log slid rapidly from the sled, catching me in the hollow of my legs and throwing me forward on my face across the log lying there. In falling, the hand-spike in my hand, which I had been using in loading the logs, fell far from my reach; and I was thus pinioned completely across the timber. The log that had slipped from the sled lay across my legs, which were on the hard ice, and my body was lying across the four logs.

«I began to think that I was thus doomed to perish in the canyon. I struggled desperately to release myself but every effort seemed to bind me the more firmly beneath the terrible load which seemed crushing my very bones. While thus struggling for relief I also prayed earnestly to the Lord for assistance, and while doing so I lost consciousness. When I next regained my senses I was a half a mile down the canyon from the place where I began to load, and was seated upon the logs, which were loaded in the exact position that I had designed to put them—three on the bottom and two on the top of the three. All were nicely bound with chains; I was sitting upon my sheep-skin with the woolly side up; my whip was placed on the load carefully so it could not lose; my overcoat, home-made jeans, lay across the load in front of me, but within my reach.

«As I aroused from my stupor, I spoke to my oxen and they stopped; and I viewed my surroundings with feelings that cannot be described. I quickly took my bearings, as I was familiar with every point in the canyon. Being quite cold, I essayed to jump from the load, and put on my overcoat; but, to my surprise, my limbs refused to do my bidding: they were so sore and my body was so badly bruised. I sat there and reflected for a few moments upon my peculiar situation; looked around my load and found everything in place, just as I would have put the things myself; my ax was firmly bedded in the butt end of one of the logs, and everything else was in first-class condition.

«After making another unsuccessful effort

to get from the load, I reached my coat, put it on as best I could in a sitting posture, and started my oxen for home. I arrived safely about one hour later than my usual time. My wife was very uneasy about me on account of the lateness of my arrival, and because of the fear ever present with her during the whole of the day, that something would happen to my injury. She met me at the corral and carried me in her arms to the house, which she was then quite able to do, I weighing but a little over a hundred pounds. I was placed in a comfortable position on the bed, and she then cared for my team. For some days she carefully nursed me before I was able to move around the house.

«I have hesitated to narrate this incident because of the skepticism which is so common at the present day, even among some who profess to be Saints, concerning things somewhat supernatural; but I can truthfully testify in all soberness, that some power which I did not see assisted me from the position which doubtless would have speedily cost me my life. As I was preserved for some purpose known to my Heavenly Father, so do I also believe that God will bless and preserve the lives of His faithful children just as long as it is necessary for them to live to accomplish their missions upon the earth. The youth of Zion, and all who have made covenants with the Lord should, therefore, exercise faith in Him; and He will, if necessary, send angelic visitors to sustain and preserve those who put their trust in Him.»

In the early spring of 1854 he moved to Bountiful, where he engaged in shingle-making for a Brother Ricks. At this time there were very few inhabitants in the town and the land was in process of distribution. Brother Merrill received a certificate from President Young granting him one hundred acres, an unusually large amount at that time. Of this Brother Merrill gave one third to his father-in-law, and later divided what was left to him with a poor Scandinavian

neighbor. A few months later President Young spoke to Brother Merrill about the land and was pleased though not surprised to learn that he had divided it up among his brethren, President Young then remarking that when the certificate was given he felt satisfied that Brother Merrill would not keep it all.

During the winter of 1859 and 1860 Elders Benson and Hyde called at the home of Brother Merrill and advised him to move to Cache Valley where there was more land and were better prospects financially, and a good opening for the Saints. He made preparation, and in February, 1860, went to Richmond, but did not remain long. In March of the same year he made the journey again and found the snow still very deep. At this time there were but few people in Logan or Cache Valley, the first settlers having come to that place in 1859. Journeying farther north, Elder Merrill made his way to Richmond in company with others and camped for some time where the dairy north of the town now stands, and they were about to continue in a northerly direction their travels, when a voice came to Brother Merrill, saying, «Turn around and go south.» The words were repeated, and without saying anything to his companions, Elder Merrill started southward and stopped when they reached the point where Richmond now stands, and there began work. It was during these early years that Brother Merrill established his reputation as a most indefatigable and ceaseless worker. From four in the morning till late at night he toiled in the canyons, making his two trips a day. Naturally the leader of the community in which he lived, he was selected in 1861 as the second Bishop in Richmond. This office he filled for eighteen years.

It was during the years of his Bishopric at Richmond that the Utah Northern railroad was under construction from Ogden to Idaho and Montana. Elder Merrill now became a contractor in the construction of the road and in a sense a mediator between the peo-

ple of Cache Valley and the railroad company. During his relations with that road he distributed among the people for work done some \$780,000.00. For his own work he received \$150.00 per month. In addition to his personal services he also entered into contract with the company by which he used his own teams and gave employment to his family. This was the beginning of his financial progress. The relationship between the company and Brother Merrill became in time of the most cordial character. His judgment was relied upon and the company was highly satisfied with the relation sustained between it and him. In some places, as in Beaver canyon, the work was taken at such a low figure by the contracts into which he entered that he himself made nothing, but the people did well. The company, learning of this and aware of the money and time he had saved them, gave him as a souvenir a gold watch. On his return to Richmond after the construction of the road, he invested his money in three hundred and twenty acres of land and a grist mill. The latter brought in very little income, but proved of very great value to the people. It was now that he was prepared to pursue the natural bent of his inclinations, and his time has since been devoted to stock raising and agriculture. Today his large farms and the enormous products which they yield, attest his splendid success in advanced agriculture, a profession for which he possessed the strongest inclinations.

In 1870 he was given a three months' leave of absence to take a short mission to Nova Scotia and New Brunswick, but in two months was recalled. In 1879 he was called a counselor of the Stake to Bishop Preston, an office which he held for ten years. In 1884 he was counselor in the Stake to President Card, and in the same year was appointed to the presidency of the Logan Temple, with Apostle Thatcher and Elder Edlefson as his counselors. In 1889 he was ordained an Apostle by President Woodruff, Presidents George Q. Cannon and Joseph F.

Smith and eight of the Apostles being present. The following year he went east to get the genealogy and record of his family. In October of 1899 he was appointed president of the Cache Stake of Zion. During his residence in Cache Valley he was prominent in the civil affairs of the county and state. In 1876 and 1878 he served two terms in the Legislature, one in the House and one in the Council. He was a member of the County Court for more than ten years. The position of postmaster in Richmond he held for twenty years. In 1896 he was appointed a member of the Agricultural College board, which office he held for nearly four years. At present he is a member of the Brigham Young College board.

Perhaps one of the greatest characteristics of Apostle Merrill's life, and the one for which he will be most noted among generations to come, is the large and honorable family which will ever characterize his name. His family is not only one of the largest in the Church, but one of the most exemplary to be found anywhere. He is the father of forty-five children, five of whom are dead. He is the grandfather of one hundred and twenty-seven, and has twenty-six children married. Six of his sons have already been called on a mission. A number have become prominent in educational circles, and all are industrious and thrifty citizens of the communities in which they live. All his children enjoy a good standing in the Church and it is not known that any of them are addicted to any bad habits.

Apostle Merrill is one of those positive characters who do not yield to floating opinions and momentary prejudices. His convictions grow by experience and observation, and when once formed are not easily removed. His life has always been characterized by the greatest earnestness and sincerity, and the simple and unaffected manners of his intercourse with men constitute one of the greatest charms of his personality. He is further a man of strong attachments, and

his friendship when once bestowed is of the most enduring quality. His great sympathies and generous nature make his advice frequently sought by his brethren, and he is perhaps nowhere stronger in the Church to-

day than in the capacity of a private adviser and counselor to those in misfortune as well as to those who need guidance in the affairs of life.

J. M. Tanner.



OUR MOUNTAIN COLONIES.

From a Member of the Brigham Young Academy South American Exploring Expedition.

IT was a long and dreary ride from Nogales to the settlements of the Saints in Sonora. There were leagues upon leagues of gray, rolling desert where mescal and cactus were the only vegetation,



A MEAL IN CAMP AT NOGALES.

where lizards and snakes crawled over the burning sands, and hungry buzzards circled in the blue overhead. Occasionally a timber-grown canyon and a bevy of grouse varied the monotony. After almost two weeks of this uninteresting travel, on the afternoon of August 26, one of the boys went ahead of the procession in order to find a suitable camp for Sunday. We were in a region where wood, water and good feed were luxuries. In a short time he returned with the

information that he had met a man at work who had given us the use of a pasture and a fine place to pitch our tents. As we had not passed a ranch for thirty miles, we were agreeably surprised, and naturally our first question was:

«Is he a white man?»

«Yes, and a Mormon,» was the encouraging reply.

A short drive through the mesquite thicket brought us to the pasture bars, where we were warmly welcomed by Elder E. A. Huish, late of Payson. He directed us how to proceed and a turn in the road presented the picture of nine or ten canvas roofs; some were tents, others with lumber wall, against the background of green that fringed the river Rabispe. It was Batepito, the youngest of all our colonies.

The welcome accorded by the presiding Elder pro tem. was heartily seconded by the people, a majority of whom had likewise come from Payson. No Sunday on the entire trip has been more enjoyable than the one spent here. We met for Sunday School and meeting in a bowery that shaded one of the tents and that is used during the rest of the week as a kitchen. But the apparently unsuitable environment added to rather than diminished the good spirit that prevails. Hard times were apparent, but what few

vegetables there were, with plenty of milk, were as free to us as air and water.

Batepito was settled late in the spring. The colonists were endowed with pluck and faith, rather than with an abundance of this world's goods. The climate is semi-tropical and nature seemed bound to assist man in every way. But a long ditch had to be taken out, and owing to the failure of the early summer rains the first seeds planted failed to germinate. Discouragements crowded in on every side. The supply of provisions became exhausted and there was little cash with which to buy more. So the people lived upon the same kind of fare that the settlers in Salt Lake valley thrived on half a century ago. Lumber had to be hauled one hundred miles, and cost an exorbitant figure. They lived in their tents and were contented to work and wait. Water was turned into the ditch late in July and at the time of our visit, crops that had been planted less than four weeks were in advance of similar crops in Utah with from eight to ten weeks' growth. A little warmer than our Dixie land, but with an unlimited supply of water for irrigation purposes, the Batepito colony presents many advantages and will, I believe, before long be as prosperous as its older sisters on the Casa Grandes.

Our memories between Batepito and Oaxaca are those of the sportsman, not those of the explorer. Though we failed to find the turkeys and wild pigs that had been promised, we secured on the first day out ducks, partridges, a large buck and a mess of catfish, and we did not neglect our regular work either.

Oaxaca in our minds will always be synonymous with watermelons, for here we feasted for four days on melons, sweet potatoes, radishes, green peas, corn and beans, and, in short, everything that a well regulated garden produces between April and November. It was our first feast of vegetables for the year and we made the most of it. Not that we spent all of our time at Father Langford's,

where the largest and most luscious melons grew, but we certainly kept the old gentleman busy supplying our wants. Here we



AT OAXACA FATHER LANGFORD FEASTED US
ON THE FINEST OF HIS WATERMELONS.

disposed of the last wagon and filled up our stock of burros and mules. The welcome at Oaxaca was no less hospitable than that at Batepito, and the kindness of Brothers Langford, Beacroft, Scott, Mortensen and others will long be remembered. Even our evenings



LEAVING OAXACA.

were occupied, for every night a meeting was held in the schoolhouse and some of our party were expected to do the preaching. Oaxaca is especially adapted to horticulture, but it has not the opportunities for terri-

torial growth that the other colonies possess.

«A week with nature» would make a fit heading for the next chapter in our journal. Through picturesque canyons and over great mountain ranges, under the shade of stately pines, in parks where the knee-deep grass was flecked with many-tinted flowers, and where sweet perfumes filled the air, and across vast valleys where thousands of cattle fattened, amid the herds of antelope, we wended our way. We had reached the borderland of that mysterious land we had come to explore—famous in prose and poetry, fact and fancy, history sacred and profane, and with a wealth of mysterious legend and tradition that old Greece could not rival. About us were the birds and flowers and the story of the rocks, but more than this, there were the ruined masterpieces of a forgotten race. On the grass-grown plains were the ruins of their towns, on the hillsides and in the canyons the remains of their irrigating systems and gardens, in the almost inaccessible cliffs that frowned down upon us their cave dwellings, whose secret is yet unrevealed.

Then we came out, after this week of sunshine and showers, upon a beautiful little valley where a waving cornfield and farm buildings showed that the man of the nineteenth century was beginning to redeem the land. Near Eave Valley we spent a delightful Sunday with the families of Brothers Martin Harris and Allen. Monday was devoted to studying the cave dwellings on the Thatcher ranch, and then we passed on, through Pacheco, a clearing in the primeval forest, where we were the guests of Bishop Hardy, on to Garcia, a picturesque settlement in the tops of the mountains.

At Garcia we delayed a week exhuming the old montezumas, or mounds, where dwellings formerly stood. We unearthed many curious relics and enjoyed the labor. Bishop Whetton and his people did all in their power to give us a good time and succeeded admirably. Chuihuichupa was the last settlement vis-

ited, and Presiding Elder Benjamin Johnson did his best to procure us a guide for our southward journey from the most southern outpost of the Saints. The people here have had a hard struggle for existence but seem



THE SUNDAY SCHOOL AT GARCIA.

now to be in a fairly prosperous condition.

The first thing that strikes a visitor to these Mexican colonies is not the way in which the people *believe* their religion, but the way in which they *live* it. This with their indomitable perseverance is the secret of their success. Our Mormon colonies have become the wonder and admiration of the world. Capitalists have spent their millions in endeavoring to effect similar settlements and have signally failed in the attempt. Foreign nations have sent representatives to study them. The Mexican government realizes their value, fosters them, encourages those now existing and invites others. They have become a civilizing, elevating, ennobling factor in the midst of the race where they are located. True, they have their enemies. Everything that has in it the element of success incurs hostility. It is one of the proofs of true worth.

Last spring at a meeting in Casa Grandes, near Dublan, some of the Mexicans became very much excited against their Mormon neighbors. Some were in favor of banish-

ment from Mexico and forfeiture of land. The dealings of Missouri, of Illinois, of the na-



A MEXICAN WOOD-VENDER.

tional government, were quoted as a prece-

dent. In the midst of the excitement a gentleman arose and said:

«What were we before the Mormons came here? In all this valley there was not a single fence; now all the land is enclosed. Then we rode on burros or walked; now we ride in buggies. Then we had nothing; now we have all the comforts of life, and schools for our children. Why, it is the Mormons who built our railroad and made us what we are. Instead of talking about driving the Mormons out we ought to be trying to get more of them to come and settle among us.»

There was no more anti-Mormon talk at that meeting. It reminds one of a verse in the Bible, «When a man's ways please the Lord, He maketh even his enemies to be at peace with him.»

W. M. W.



THE OSPREY AND ITS NEST.

THE genius displayed by fish-hawks in nest-building time is often wonderful, leading persons to suspect that the mechanical calculations of the bird are equal to those of the average human being. The hawks frequent forests and groves fringing the waters of Narragansett Bay to obtain material for building new nests and repairing old ones. Rotten limbs of trees high over one's head are heard snapping and cracking. This snapping of sticks is caused by fish hawks. Mechanically they examine and break off the limbs by sheer force, something that is unique in the character of birds. A hawk flying about wheels short on its wings, having selected a decayed stick that is suitable on some oak tree. Something after the fashion of tent-pegging the hawk charges past and just above the bough. Just as he is passing the limb, with great

dexterity he hooks his claws upon it, and without stopping in his flight, and with wings flapping furiously enough, bang goes the report of the breaking of the rotten limb, and triumphantly the feathered wonder carries to the nest the stick, sometimes four inches in diameter and four and one-half feet long. Although as a rule the birds break off the limbs at the first attempt, they have been seen to try the operation on the same stick two and three times before being successful. In case the stick is not broken off the first time, they do not lose their hold, but unceasingly flap their broad wings in the air, exhausting every measure toward accomplishing their purpose.

Ordinarily their bodies are not so heavy as to cause one to suspect that they could break off such stont pieces of boughs, but the momentum carried in their flight as they

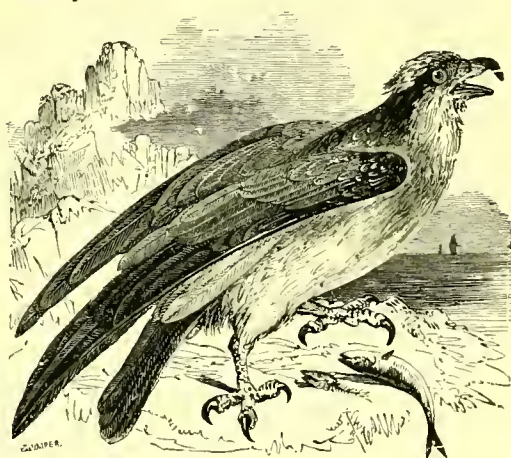
hook on to the limb without stopping almost invariably causes their efforts to be crowned with success. The loud snapping noise of the breaking of tree branches by the hawks would lead a person not accustomed to their habits to suppose that an elephant was running through the forest.

Of about four feet in width and of a very compact structure, the nests can withstand the fury of severe storms. The fabric is so woven and bound crisscross fashion that cases have been known of the nests remaining intact even after the wind felled the tree or pole and threw the nest violently to the ground. A severe storm blew down a fish-hawk's nest at Warren a year ago, leaving the nest bottom up. It was discovered several days later, with three young dead birds inside. Being imprisoned, they had died of hunger. The inner edges of the nests are woven with light sticks, cornstalks, pieces of cloth and dried seaweed.

The fish-hawk lives to a good age. On one of the eastern Rhode Island headlands a Mr. Anthony tells of an incident that happened twenty years ago near his home. A male fish-hawk was brought to the ground by a gun in the hands of a boy. Mr. Anthony cared for the wounded bird in his barn, picking out grains of shot and stopping the flow of blood. All the time the hawk fought him with its uninjured wing. In a month's time the wound had completely healed and the bird had become quite tame. It would not eat anything but fish, however. The wounded wing was stiff when the bird was given its freedom, and the peculiarity of this stiff wing is noted every season by Mr. Anthony in a bird that locates near his home. He is confident that it is the bird that was wounded near his home twenty years ago.

The watchfulness of the fish-hawks over their nests before the young leave the shell is a great boon to other smaller birds. A singular trait in the character of the osprey is its toleration of sparrows, crow-black-birds and grackles to build their nests in

among the outer sticks of which its own nest is constructed. Like vassals to a chief, these smaller birds lay eggs and hatch them in perfect security, and in mutual harmony with the larger feathered creatures. Often there are from twenty to thirty nests of small birds in the rounded outer sides of the fish-hawk's nest. From long acquaintance with the fish-hawk the sparrows and crow-black-birds have no fear of him, and they have learned that as the fish-hawk during incubation constantly is on guard, their nests are doubly secure from feathered intruders and



THE OSPREY.

from the inroads of the common crow, the bird that they most fear when their nests contain eggs.

When the young fish-hawks come forth from the shell the constant guard of the nest by male and female is gradually relaxed. The female leaves the nest at intervals in quest of food, soon flying back with a fish caught in the harbor or bay. A noticeable feature about the mother hawk is her mode of feeding the young. Returning with a shad or porgie when the young are only a few days old, the mother bird tears the fish in pieces with her claws and bill, giving a strip to each young bird. When the birds become a week old, about that age, and thereafter during the season, a whole fish is given to each young fish-hawk by its mother. It is inter-

esting to watch the young hawks when they are fed. They will cry for food when hungry, but unlike the progeny of all other feathered tribes and land animals, they will not fight for food. The mother bird selects the young one to which she will give a fish. The rest of them remain sitting beside their more fortunate companion in the nest, but beyond uttering plaintive cries make no effort to get part of the fish for themselves, simply waiting in patience until their turn comes, which circumstances may prolong for quite a length of time. The young birds catch no fish the first year of their lives. Their food is procured by the parents. As soon as the young brood become a few weeks old the mother throws off quite a piece of the top of the nest to the ground. This enables the young to see their surroundings, and less obstacles are in the way when they first make attempt to fly.

The young birds do not take readily to

flight. They are fully feathered, and yet make no attempt to leave the nest. Generally their initial attempts to rise on wing are begun about July 10. Flying up from the nest they fall back upon it again from a height of about five feet. They make attempts in turn, with like results. The young hawks are very timid about flying away from the nests, and it devolves upon the parents to drive the young forcibly off in order that they can fly. Great is the screeching and loud are the cries of the birds on such occasions. At last one of the young hawks will make an attempt to reach an object fifty yards away from the nest. These efforts are generally awkward and it is not uncommon to see the fledgling tumble in somersaults earthward. The mother hawk, ever on the alert, rushes to its rescue, and shooting under the young bird, catches it on its back and wings before it tumbles to the ground.

Forest and Stream.



UNTAMABLE SAVAGES.

IN three months the Bureau of Ethnology, in Washington, will publish a book on the Seri Indians, of Tiburon Island, in the Gulf of California, who have become famous by reason of their extraordinary ferocity, and also because they are the most primitive savages in North America, having not yet advanced beyond the civilization of the Stone Age.

"One of the most remarkable things about the Seri," says one of the professors connected with the bureau, "is that they seem to keep on growing all their lives. Whether this be in truth the case or not, I am very sure that they continue to increase in stature until they are forty years old—certainly

a strange phenomenon, from a physiological point of view. They have long been reputed giants, and for this idea there is some ground, inasmuch as the men average six feet in height and the women nearly, if not quite, five feet nine inches. For the reason that I have mentioned all of the younger men and women appear to fall below this mean, while all the older ones are above it.

"There are no fat people among the Seri, and in respect to physical vigor they are extraordinary. Of erect yet easy carriage, great breadth and depth of chest, very slender of limb and possessing unusually large feet and hands, they exhibit a bodily activity such as can hardly be equalled by any

other people on the face of the earth. The skin of their feet and lower legs is so hard and calloused as to resemble the hide of a horse or camel, that they are able to run through cactus thickets so thorny as to stop horses and dogs, or over beds of stones so sharp that the very coyote avoids the trail.

«One of the strangest things about these savages is that they seem to have no knife sense, as one might call it. In other words they never think of using a cutting tool under any circumstances. If they capture an animal and kill it they do not cut it into pieces, but prefer to tear it to fragments with their hands and teeth, breaking the larger bones perhaps, with a stone. I have known them to adopt this method with a horse, throwing the brute so as to break its neck, and then setting upon the carcass literally with tooth and nail. A leg of a cow will furnish a family with food for some days, and when anybody happens to be hungry he takes a chew at it, tearing off the flesh just as any wild animal might do.

«The Seri have always kept themselves aloof from other tribes; they have an hereditary hate and horror of aliens. From their viewpoint the shedding of alien blood is the most virtuous of actions, while the blackest crime they know is the transmission of their own blood into alien channels. They consider it as much a matter of course to kill a stranger as the white man does to destroy a snake. Isolated to an extent unparalleled they are homeless wanderers, roving from place to place and sleeping wherever exhaustion overtakes them. Carrying their entire stock of personal belongings with them, as well as food and water, they are perpetual fugitives.

«They regard the neighboring territory on the mainland as a part of their own domain, and there they have been in conflict for many years with ranchmen. When they surround and capture horses or kine they never think of mounting the beasts, even when pursued, or of using ropes, but immediately break the

neck and knock out the brains of the animal, perchance to tear the writhing body into quarters and flee for their lives with the reeking flesh still quivering on their heads and brawny shoulders. Scores of vaqueros agree in the assertion (wholly incredible if it were supported by fewer witnesses) that even when so burdened the robber Seri skim the sand wastes of the desert more rapidly than avenging horsemen can follow them.

«The Seri boys go out after jack-rabbits in threes and fours and catch them by out-running them. When a rabbit is started they scatter, one following it slowly while the others set off obliquely in such a manner as to head it off and keep it in a zigzag course until it tires. Then they close in, and finally grab the animal by hand, frequently bringing it in alive to prove that it was fairly caught, for among these aborigines it is deemed discreditable to take game animals without giving them a chance for escape or defense. They capture deer also by running, scattering at sight of the quarry, gradually surrounding it, bewildering it by confronting it at all points, and at length closing in and seizing it with their hands.

«Don Manuel Encinas, son of the owner of a ranch where I stayed when in that country, was endeavoring on one occasion to induce a Seri man, who was a famous hunter, to do some work for him. There was peace for the time being, and a band of the savages was sojourning temporarily near the ranch. It was a hot afternoon, and the fellow begged release from his task, saying that the spirit of catching a deer had taken hold of him. He was excused on condition that the deer be brought entire to the ranch, and two hours later he was seen driving in a full grown buck. On approaching the dwelling quarters the terrified animal turned this way and that in wild efforts to avoid the human habitation: yet the hunter kept it under control, heading it off at every turn and gradually working it nearer until at a sudden turn he was able to rush upon it and catch it.

Throwing it over his shoulders, he ran into the ranch house with the beast still struggling and kicking.

«In another instance of which Senor Encinas informed me a Seri caught a horse in a still more expeditious fashion. The animal, which belonged to the ranch, was offered to the band on condition that a single one of the Indians should catch it within a fixed distance (about two hundred yards) from the gateway of the corral. The offer was promptly accepted, and to make the test of fleetness a fair one, a vaquero was called in to frighten the horse and start him to running around the interior of the corral, while a boy stood by to drop the bars at the proper moment. When the animal had gained its best speed the bars were dropped and it bolted over the open plains. But before the two hundred yard limit was reached the hunter had overtaken it, leaped upon its withers, caught it by the jaw in one hand and the forelock in the other, and thereby thrown it in such a manner as to break its neck.

«Early one morning Senor Encinas and some attendants left the ranch for the town of Hermosillo, leaving behind, among others, a Seri matron with a sick child, nearly a year old. In the evening the child got worse, and the woman, being alarmed about

its condition, took the trail of the absentees about dusk in the hope of getting medicine from the senor. At dawn next morning she was at Molino del Encinas, forty-five miles away, with her child and a peace offering in the form of a jack-rabbit, which she had run down and caught in the course of her journey.

«The Seri are reputed cannibals. They never cook their food, apparently, though I have known them to parboil the hoof of a horse, after the leg had been wrenched off at the hock, until it was sufficiently softened to be knocked off with a stone. Then half a dozen matrons and maidens gathered about to gnaw the gelatinous tissue investing the (coffin bone.) They possess but a single tool practically and apply it to a wide variety of purposes. It is merely a wave worn pebble, and with it they crush bones, sever tendons, grind seeds, rub face paint and bruise woody tissue, to aid in breaking sticks for house poles or mesquite roots for harpoons, both being afterwards finished by firing. The pebble is discarded when sharp edges are produced by use or fracture. Their houses are mere temporary shelters, and not dwellings in any proper sense. Sometimes they are of stones piled up and roofed with a huge turtle shell.»



A RAPID CONVERSION.

THERE is now laboring in Germany, and gaining valuable experience in many lines, a young missionary named Cl——, who has come to look upon the elephant as a most wise and sagacious animal—perhaps it would not be exceeding the truth to say that personally he places the elephant before man in the scale of intelligence or at least crafti-

ness. This opinion is indeed not one that he has always held, although in his youth he says he has read countless stories in natural history in which this particular animal's intelligence was highly praised. But his conversion was a very sudden one—in this respect much like Paul's—and came about in the following manner:

Visiting the zoological gardens one day, he happened by the elephants' enclosure, where were gathered together a number of children with their nurses. Mr. Elephant had just finished playing a tune on the hand-organ, in which performance his trunk served him, of course, as a hand, and was then in the act of reaching around that particular part of his anatomy for contributions—generally five cent pieces—which he in turn passed on to his keeper. The fund thus acquired yielded him many delicate morsels such as apples, cakes, and the like.

Cl—— had often heard that the elephant had a very fine sense of touch in his trunk, so fine that he could detect good money from bad or a genuine five-cent piece from a brass button; but he, like Apostle Thomas of old, was a doubter and must see and know for himself. To put it to the test, he procured a suitable brass button and returned to the enclosure, which he found quite deserted. The elephant was drowsily munching away at a trough of bran and shorts and looked

withal so sleepy and stupid that Cl—— chuckled to himself in the thought that he was on the eve of a very important discovery, amounting to nothing less than a disproof of all the accounts he had read and heard.

He offered the button, which the elephant seized in his trunk. Scarcely had the latter gotten hold of it, however, when Cl—— found himself plastered all over with a mixture of bran, shorts, and elephant saliva, which the animal, with the sure aim of a Boer sharpshooter, had belched all over him, «undoubtedly with full intent and malice aforethought,» as Cl—— afterwards expressed it. He retreated in humility and disgust, wiping the mess off as best he could, and—assured by a hasty glance around that he was alone—thanking his stars that he had learned a valuable lesson without the extra humiliation of being laughed at.

In relating the experience afterwards he remarked at the close, «It's just another case of *didn't know it was loaded.*»

L. T. Cannon.



FAITHFUL DORTHEA AND HER REWARD.

A TRUE STORY.

ABOUT thirty years ago in one of our Utah villages lived a happy, cheerful little family by the name of Peterson. One evening, after the children were put to bed, Sister Peterson, with her knitting in her hands, drew a chair up to the large fire place, preparing to spend an hour or two in quiet conversation with her husband, who sat gazing into the fire, and seemed to be studying out some project.

«What are you thinking about, James?» said his wife, at the same time pulling her ball from the needles.

«Oh, I was thinking of an idea that struck

me today while coming home from the canyon. You know we now have quite a number of cattle and not much pasturage. As there is plenty of unclaimed land not more than ten or twelve miles from town, the thought struck me that we might do well to take up a quarter section.»

Dorthea, who was always far-seeing in business matters, did not fail to note the wisdom in this step. So it was decided, after their long talk, that Dorthea and the family should move out and live on the claim during the summer months, as the boys were now large enough to assist with the milking and

looking after the stock, while Brother Peterson would be obliged to remain in town to take care of the farm and garden much of his time.

That fall a place was located and some improvements made for the family to move out early in the spring. When the time came for them to start, the children were in high glee and could hardly endure the slow ride behind the old oxen. At last, however, they reached their destination, and while Brother and Sister Peterson busied themselves arranging their few household goods in the small shanty, the children ran in every direction, skipping like young lambs over the grass-covered earth; and soon returned with their arms full of wild flowers. A few days later Brother Peterson returned and his wife and little ones were left alone in their new home.

One day before they had been there a week, the boys came home and told their mother they had discovered bear tracks not more than half a mile from the house. She took little notice and thought they had been mistaken; but when evening came and the ugly howls and growls of the fierce beasts could be heard from a patch of brush in the bend just below the house, she was convinced of her dangerous situation. As she had heard that bears were afraid of fire, she sat up all that night keeping a large fire burning. They continued to build fires in the evenings, and when bed time came, would pile on green brush, rags or anything that would create a smoke.

When Brother Peterson came out and learned the condition, he would have taken them back at once had his wife been willing; but Dorthea, through her long experience, had learned to trust a Power greater than human aid for protection. She was still in possession of the same courage that had prompted her to leave parents, friends and native land that she might keep the commandments of her Father in heaven. This she did, and further she sacrificed her youthful love, the offer to become the wife of a

wealthy farmer, the queen of a comfortable home, and to live in luxury and ease. Then with a company of Saints, she braved the deep, crossed the dreary desert, walking most of the way, the journey occupying fully eleven months. Shortly after her arrival she married, and with her husband shared the trials and privations of those early days: the famine, the Indian troubles, the threats and drivings of the United States soldiers; with the various trials and difficulties in domestic life—all had prepared her to combat with almost any obstacle that might present itself; for she had learned by these hardships to have perfect confidence in that God that Daniel prayed to when he was cast into the lions' den. «If,» said she, «He could close the mouths of lions, He could also close the mouths of bears.»

So they continued to live neighbors to the ferocious beasts, which were often seen going to and from their dens, but none of the family were ever attacked by them.

«Sammie, why have you stayed so long? You know the cows have gone down in Bear Bend today. If you stay to have your supper it will be dark before you can get back,» said the mother, as the boy came in, throwing down a long string of fish.

Sammie had been so interested in fishing that he had forgotten the time, and as he had not had his dinner, he did not much like to go after the cows without his supper. So he took a bowl of milk, into which he dipped some porridge, and started off. On reaching the top of the hill above Bear Bend, his faithful dog was sent into the willows after the cows, while he sat down to enjoy his supper.

In a short time the cows were in sight and on their way home; but as Sammie was rising to follow them, he beheld, to his great dismay, a large bear with four young ones not more than twenty yards from him. The poor boy was much frightened and started to run. The bear followed, keeping about the same distance behind, until he reached home. When he slackened his speed his pursuer did also;

and on reaching the house he called his mother to see the beast just as it was turning back with an angry bark. The mother embraced her boy with tears of joy and a prayer to God, thanking Him for saving his life.

As the country began to be more settled, these dreaded beasts were driven back into the mountains, and the children were permitted to go about where they chose without being molested.

The girls, not having much company, often enjoyed themselves making play houses down in the meadow under the trees. Here they would have a set of rooms, the walls of which were made by weaving willows in between the trees. They were sometimes assisted by their brother who would make tables and stools, while the girls would gather shells for dishes, flowers and other notions for decoration. Sometimes their mother would consent to visit them, and after joining in their childish play for a time, would gather the little ones around her and tell them Bible stories. They sometimes compared their lonely condition with that of Adam and Eve when they found themselves in the lone and dreary world. The story of Abraham as a stranger in a strange land, of Hagar, and how God sent water to save her child, of Jacob, Joseph and all those beautiful old stories, which show the dealing of our Father to His children—all were listened to with eager ears. Their favorite story was that of our meek and lowly Savior; how He lived and grew up among the hills of Nazareth, away from the crowded cities, where He could be taught and educated by God, for His divine mission. By these stories, she taught her little family noble principles that had a lasting impression on their tender minds.

Thus they lived year after year, moving to town during the winter months to allow the children to attend school, and returning again in the spring to begin a summer's hard work. As the boys grew up, they were taken from the ranch, one to help his father, the other two to learn trades.

It was when Dorthea was thus left alone with the younger children that she arose one morning and found the sheep had pushed the gate open and were gone from the corral. It was evident something had been after them; but what it was she could not tell. The next night, being troubled about the safety of the sheep, her little thirteen-year-old daughter, who had learned to shoot nearly as well as her brothers and their Indian companions, proposed that she stay up with her gun to watch for the intruder. So the little ones were put to bed in the shanty, while Annie and her mother made their bed on a low shed which covered a portion of the corral.

About midnight Sister Peterson was awakened by the sheep jumping against the gate trying to get out. On looking around she was thunder-struck at seeing a great, large, brown bear, with his forepaws on the willow fence, almost bending it to the earth. They began to call the dog and to shout, which brought the bear down and he moved leisurely toward the river, but soon returned, unwilling to give up his supper without another trial. This time Annie fired her gun, which must have frightened him, for he ran off, crossed the river and disappeared. A few days later a thrilling story was told of some men from a neighboring settlement, killing a large brown bear in the field, which was no doubt the same one.

That week the children were more anxious than usual for Saturday to come, as they had something to tell Papa, although this was always an interesting day for them, as their father never came without bringing something to please the little folks, and often some of their friends would come out to spend Sunday with them.

Much might be said of this family and their doings; but I am afraid I shall weary my readers. Suffice it to say, Dorthea struggled and toiled on until most of the children were grown, when they took possession and she remained in town. She now lives alone in a comfortable little home, in the county

seat of one of our most beautiful valleys, her husband having long since passed to the other side. I said alone, though not much of the time; as some of her grandchildren are with her most of the time attending schools and colleges. She often takes a pleasant drive out to visit her children. Where thirty years ago she jolted along in a large wagon, drawn by oxen, over sagebrush, greasewood and bunch-grass; and where the night howl of savage beasts made her blood run cold, now she passes through fields of waving grain and alfalfa, by orchards, gardens and beautiful dwellings. The sounds that meet

her ear now are songs and the merry chatter of happy children.

This noble woman is the mother of eight children and fifty living grandchildren, all settled down near around her, in comfortable homes of their own, and all considered good Latter-day Saints. Three of her sons have filled foreign missions, and one is now in the field. She is loved by all who know her here; and when her useful career on earth is finished, she has a kind and faithful husband and seven grandchildren to meet her on the other side.

Eva Brown.



FLOSSY'S HOLIDAY.

Flossy and her darling Kitty
In the garden romp and play;
Laid aside are tiresome lessons,
Floss has got a holiday.

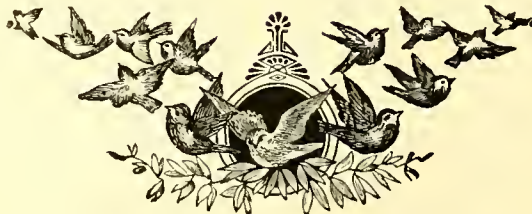
Who so full of fun and frolic
As our girlie and her pet?
Wait a bit, 'tis only morning,
There's the day to go through yet.

«Hide-and-seek» the pair are playing,
Kittie hides behind the wall;
Standing tip-toe, Floss peeps over
Feeling she is growing tall.

Then a reel of cotton dangles
Right in front of Kitty's nose;
Kitty quickly springs to catch it:
Quicker still away it goes.

By-and-by, though, Floss grows sleepy,
Kitty curls herself about;
Both the tiny little creatures
With their games are tired out.

«Well, I do declare!» cries Flossy,
«One can have too much of play;
One must have one's share of lessons,
To enjoy a holiday.»



EDITORIAL THOUGHTS.

FRENCH EFFORTS TO ESCAPE A DREADFUL PERIL.

THE French nation is the one on the earth today which has the most need to look after the preservation and health of its children. In that whole country more than one-sixth of all the deaths are those of infants, while in some of its industrial districts more than half the graves dug annually are for little ones under the age of one year. These alarming statements reach full importance when it is also stated that the birth-rate in France is lower than the death-rate; from all of which it is easy to see that, unless saved by immigration or some other external aid, the total extinction of the French people is approaching and cannot be long deferred.

But legislators and leading men are thoroughly aroused to the gravity of the case, and for years have been working at plans for reform and for the improvement of the conditions. The law can no doubt do much to oppose this terrible menace to the life of the race. For instance, it can provide, and it proposes now to do so, that mothers be spared from a part of the severe toil to which they are subjected prior to the birth and during the infancy of their children. Their employment in many cases is compulsory; that is, they must either work or starve. It is now proposed that they receive from the state a sort of pension during the period above referred to, and that regulations be enforced whereby employers will be required not only to give the necessary leave of absence but also to receive the matron back into her employment when it is shown that her health and that of her child will not be endangered. These measurers, with strict regulations as to cleanliness of home, person and food—all to be taken in hand by the government and carried out with the least possible expense to the family itself, are

hoped to be of great aid in checking the enormous death-rate among the innocents.

Something more than law, however, will be necessary to effect such a cure as France has need of. A pure, healthy moral influence must be created and cherished. Young men and women must be converted to the idea that children are God's best heritage, that their souls and their lives are precious in His sight. Husbands must be taught and must learn to appreciate the responsibilities of fathers. Wives must be encouraged in insisting upon the most sacred boon to women—maternity—and be educated for their duties as mothers. These steps cannot be taken too soon or too vigorously—otherwise France will cease to be. There are other nations, too, that may well take to heart the bitter experience through which the French people are passing, and profit by guarding against the causes which have brought it about.



THE OLD-TIME PROFITABLE BUSINESS OF SLAVE TRADING.

FEW of the present patrons of the JUVENILE INSTRUCTOR can remember anything about negro slavery as it existed in the United States less than half a century ago. Their reading, however, has doubtless made them familiar with some of its features, and it is a cold, dull heart indeed that has not been moved to its depths at the narration of the brutal whippings, the human auction-block, the cruel separation of families, and the other soul-sickening evils which were practiced under that system.

But slavery as the term is usually understood—meaning serfdom on the one hand, and slave-holding on the other—was quite a distinct institution from the business of the slave trade. The slave-trader, or slaver, was one who went into the barbarous regions of the earth and either kidnapped and stole young, serviceable negroes, or bought them

at a cheap figure, and brought them away to the so-called civilized nations for sale. No horse-thief ever found more fascination and hope of quick reward in his stealing and sale of that which did not belong to him, than did the slaver in his traffic in human flesh and blood. It is hard to believe that there was a time when it was considered quite a respectable business to buy slaves cheap in Africa and sell them dear in Cuba or New Orleans; and if the dealer got them originally for nothing, by capture or otherwise, why—the argument was—they were nobody's property anyway, so he was not robbing anybody; and his profits were so much the greater! The foundation of more than one fortune in America was laid in this awful manner, for the profits were enormous; and the hand of many a fair daughter has been

sought in marriage because her wedding gift or dower was expected to be of handsome value, with the full knowledge that the money it represented came from the father's gains in buying and selling human beings.

Historically, the slave-trade came to an end before slavery did. Slavery was an existing condition, a problem that vexed the nation for a long time, before it was solved. But the inhuman traffic of the slaver presented nothing that statesmanship or common sense needed to dally with. No one could justify it—it found no reputable apologists—when its evils were laid bare, and when the United States gave the world notice that slavers would be considered as pirates and dealt with as such, and when in fact a few slave-trading sea-captains were summarily hanged, the business came to an end.



TOPICS OF THE TIMES.

THE UNRULY TONGUE DURING POLITICAL CAMPAIGNS.

ONE of the evil effects of modern politics is the tendency to exaggeration and unfairness of speech to which nearly all political speakers are more or less inclined. Nor is this habit confined to the public speakers alone: it is evident to a greater or less degree in all who appear to take an interest in the campaign, or who are considered at all active and zealous in their party work. In their desire to make their own policy and views look as favorable as possible, many of them either repeat heedlessly any falsehoods which may have been started as to the opposition party or candidates, or deliberately misconstrue the meaning of those whom they oppose, by garbling

and telling only a part of the truth of their opponents' declarations. Many men who in other circumstances and at other times are of the utmost reliability, who are strictly truthful and honest in all their business statements and transactions, who are reputed to be sober and conservative citizens, suddenly become, under the influence of political excitement, as wild and nonsensical in their discussions and arguments (if in fact their political talk deserves such good terms) as the most ranting and riotous ignoramus. It recalls the question of a seven-year-old girl of her father the other day, when, after hearing a good deal about politics and candidates, she plumply asked: «Papa, what is the difference between politics and lunatics?» The little one was wiser than her day, for the father had to answer that indeed in some

respects he could not see much difference if any.

If a person departing for a season from his acquaintances at any ordinary time, and remaining away from all except ordinary influences, should suddenly return and drop down among his old friends when a political campaign was at its height, he would scarcely be able to credit his senses in witnessing the changes that had occurred. It is safe to say that among his associates he would have had at least some who were careful in their utterances and charitable in their views about others; and lo, these may be the very ones who on his return are wrought up to a fine frenzy of speech and the most unjust manner of criticism of those who differ from them politically. Listening to the assertions and heeding the suggestions of men whom he had previously known as moderate and reliable, he would be pardoned for thinking the case was really a most desperate one, the country was in deadly peril and that were it not for the energy and courage of men like these particular friends of his, everything would go to smash and ruin in short order. He might wonder somewhat at the harshness with which other men, whom he had also known previously as worthy and patriotic and honest citizens, were spoken of, but his crowning surprise would come when he found these other friends equally as emphatic and as severe in their denunciation of all who differed from them. A few months earlier the partisans on either side, who were now so bitter toward each other, were seemingly the best of friends; and he would have to be pardoned for asking himself whether after all there was enough importance or reward in political warfare to justify this extreme bitterness and loss of sober peace of mind.

There are few men who venture to talk at all under such circumstances who do not say some things which they afterwards regret. If they are fair-minded, their consciences must prick them for the injustice towards

others of which they must know themselves to be guilty. After the excitement is all over, they frequently find it hard to believe that they could have possibly used some of the expressions with which their friends confront them. Before it began, they would not have believed that under any possible strain or stress of party zeal they could ever possibly say that which they later do say. This applies to very many who are in other respects estimable and excellent people. They seem for a time to change their nature completely, and to yield themselves up so entirely to partisan heat that they are hardly the same persons.

There are happily some exceptions. It is strange that there are not more, for there is no question that with an intelligent and high-minded audience the speaker who is absolutely fair and honest and temperate in his discussion of any subject is the one who exerts the greatest influence. A party orator who is generous to the opposing side, who presents broadly and fairly the opposition policy or view, without quibble or misconstruction of any sort, at once wins the respect of every listener who is worth talking to. He gets into the good graces of his audience in the very outset of his remarks, and has far more chance of winning supporters for his own side by the plainness and honesty of his argument, than if he began with abuse, let fly a few falsehoods, and generally caused his whole speech to be considered suspicious as to its reliability.

Party managers ought to seek for this class of political speakers, if only for the sake of the cause they are working for. It is the class that can do the most effective work. It is the class to which the youthful readers of this paper, who, male and female, may some day "get into politics," ought to belong when the proper time comes. They ought to be as honest in their politics as in their religion or in their business. They will thus save themselves many regrets and much humiliation, besides being more influential

and of greater value in the community in every way.

UNUSUAL ASPECTS OF THE RECENT COAL-MINERS' STRIKE.

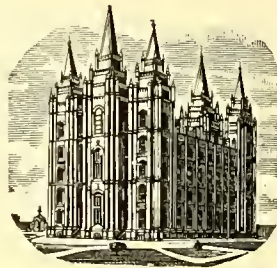
A MONTH ago there started in the hard-coal regions of Pennsylvania one of the most wide-spread and serious labor strikes in the history of such things in the United States. Not far short of one hundred and forty thousand miners left their work and refused to go back until certain demands of theirs had been agreed to, or at least until their claims and grievances had been submitted to and passed upon by arbitrators. At this writing there is every prospect that the difficulty is about to come to an end, with the miners' demands all agreed to.

The strike is notable for two reasons, and both of them are mentioned above. One is that the strikers and their friends have sturdily and sincerely sought for a settlement through arbitration; the other is that they are probably going to be successful in obtaining all that they claim. The history of strikes generally has been that the men were more ready to resort to violence than to seek for arbitration; and that they have been only partly if at all successful in attaining the objects for which they went into the conflict. This latter result is really the effect of the former cause; for however much public sentiment may have felt that the men had a just cause of complaint, their methods were such as to turn away the sympathy and moral support of the law-abiding classes; and this sympathy and support necessarily going to

those who resisted riot and lawlessness in all its forms, they were able to hold out against the strikers and the latter could not but fail in their efforts. This time, however, the strikers won public sympathy and encouragement to their own side in the beginning by the justice of their cause and their temperate and fair method of presenting it; and those who were resisting them soon found that it was not the strikers alone, but the nation also, that they were opposing; and there was only one thing for them to do, that being to accede as soon and as gracefully as they could. It is probable the difficulty would have been settled two weeks ago or more, if it had not been for the unwillingness of the employers to deal with or consider the union or association to which the miners belonged and under whose advice they were acting. But they have finally come to the point of accepting the terms proposed, union and all. As a matter of fact, the corporations who have been opposing the strikers in the present instance are in much more disfavor than the labor union itself with the bulk of the American people; and that is saying a great deal.

There is cause for much concern in the recurrence of these conflicts between capital and labor. When classes become arrayed against each other, one of the most unhappy phases of civil war, which is itself the worst of all wars, is imminent; and there is a general sense of relief when the danger blows over, as in the present case, even if it has lasted four or five weeks, and cost an untold amount.

The Editor.



FOR OUR LITTLE FOLKS.

THE SEASON'S LAST SWING.

THE leaves are fast falling from the trees, for the autumn is here and the season of cold and snow will soon come. The orchard swing, which has done

again the pleasures of the dear old swing. They will grow old soon enough and will have no time for such sports, even if they do not lose all joy in them. The

such good service all summer, and has given the children so much pleasure, is about to be taken down and stored away in the attic until another season of warm sunshine and welcome shade shall come. Mary and her baby sister, with the sad-eyed and and long-armed doll, are having their last whirl, and Nettie, their neighbor, has come to take a share in the fun. It is a pretty good load for one swing, but the ropes will no doubt stand the strain, in the promise of a long rest during the winter. Let us hope that in the



THE ORCHARD SWING.

coming year these three sweet little girls will have the health and desire to enjoy

gay and happy days of childhood pass swiftly, and everybody enjoys seeing the

little ones make full use of them while they last.



TO THE LETTER-BOX.

PROVO.

My mother has told me a story about when she was a little girl, which I would like to tell to the children who read the Letter-Box.

She and one of her sisters went with some other children into the woods to gather nuts. While they were gone a terrible storm came on. The trees were torn up by the roots and hurled about in all directions. As the children ran through the woods for home as fast as they could for the storm, trees would fall in front of them, back of them and on each side of them, but not one of those children received any hurt. At last they all reached my grandmother's house. They bounced in all wet and without many nuts, but laughing and talking gaily. There sat my grandma by the window with white face, praying with all her might that the Lord would protect her children and their companions. And the Lord had heard and answered the prayer of His faithful daughter.

CLARA SMITH. Aged 10.



SALT LAKE CITY.

I will be eleven years old next March. My papa has just returned from a mission. It is my desire to live so that when I am a man I shall be good enough to go on missions and preach the Gospel. To do so, I know I must be honest and truthful and obedient as a boy.

Last Sunday I did not feel like going to Sunday School. I wanted to stay at home because father was there. But he and mother thought I ought to go, and I went, and I know I was happier than if I had disobeyed them.

CHARLES WILLIAMS.



BABY.

Laughing little brown eyes,
Looking up at me,
Brimming o'er with mischief—
Bright as bright can be;
Oh my heart is gladdened,
With its love for thee!

Sweetest smiles and kisses
That dear mouth bestows!
Sunny golden tresses,
Chubby little nose;
Tiny, patt'ring feet, as
To and fro he goes.

See those busy fingers!
Rosy, romping boy!
How his baby doings,
All my smiles decoy;
Making life so happy,
Filled with heavenly joy!

Father, Lord, I pray thee,
Grant it unto me,
That his precious footsteps
Everywhere shall be
Guided by Thine angels,
Unto Heaven and Thee.

L. Y. T.

DESERET SUNDAY SCHOOL UNION DEPARTMENT.

EDITED BY A MEMBER OF THE BOARD.

ANNUAL SUNDAY SCHOOL CONFERENCE OF EMERY STAKE.

THE Emery Stake Sunday School conference convened at Castle Dale, September 8th and 9th, 1900.

First session commenced at 10:15 Saturday morning, September 8, 1900. Stake Superintendent Alexander Jameson presiding.

The Orangeville choir and the congregation sang «Beautiful Zion;» prayer by Elder George Cluff; «Little Children Love the Savior,» was sung by choir and congregation. Roll of the various Sunday Schools was called by Stake Secretary J. D. Jewkes.

Assistant General Superintendent Karl G. Maeser made a request for any officer or teacher to hand in questions concerning Sunday School work.

Stake Superintendent Alexander Jameson gave a good report of the Sunday Schools in the stake and expressed a hearty welcome to all in the congregation.

Assistant Superintendent Ole J. Sitterud reported the Orangeville Sunday School affirmatively on all questions excepting the Word of Wisdom, which was not being kept by one or two of the officers and teachers.

The second intermediate department of Huntington Sunday School, Brothers A. N. Leonard and Peter E. Johnson, teachers, gave an exercise on «The Restoration of the Gospel.»

The Ten Commandments were recited in concert by the congregation, led by Stake Secretary J. D. Jewkes.

The Cleveland Sunday School was reported by Superintendent Henry H. Oviatt. The Word of Wisdom was not observed by all. Four children of the school over eight years old not yet baptized.

Elder Levi W. Richards of the Union Board expressed his pleasure in being in our midst; spoke on the purpose of Sunday School con-

ferences; the great work now being done in the various Sunday Schools throughout the Church; referred to the importance of handing in questions at Sunday School conferences.

Assistant General Superintendent Karl G. Maeser addressed the conference on the commission of Sunday School teachers; the threefold purpose of Sunday School conferences, two of which are as follows: 1. To give model exercises for the various Sunday Schools to pattern after. 2. To give the members of the Sunday School Union Board a chance to become acquainted with the officers and teachers of the various Sunday Schools and the nature of their work by examining and listening to their reports and witnessing the exercises rendered. Concerning the model lessons to be given, he said, in the future, exercises from the best classes to be found in the stake, notwithstanding their distance from the place of holding conference, would be secured and upon them a great honor would be conferred. By request, he gave a model lesson on, «How to use the JUVENILE.» Officers were requested to send in their written reports, in the future, to the stake superintendent, at least three days previous to the time of holding conference. Answers to the questions formulated by the Union Board should be facts and not suppositions.

Choir and congregation sang «In Our Lovely Deseret.» Benediction by Elder A. E. Wall.

Second session, Saturday afternoon at 2 p. m.—Congregation sang, «Our Jubilee;» prayer was offered by Brother Albert Bryner of Price; «Joseph Smith's First Prayer» was sung by the congregation. Stake secretary called the roll of schools, showing an attendance of superintendents from Castle Dale, Cleveland, Emery, Ferron, Huntington, Or-

angeville, Price, Spring Glen, and Wellington, nine in all.

Assistant Stake Superintendent Francis M. Reynolds gave a report of his visits to the Sunday Schools in different parts of the stake, and expressed a great interest in the cause of Sunday School work.

The primary class from Orangeville gave an exercise upon «The Prophet Joseph Smith,» and sang the hymn, «Joseph Smith's First Prayer.» Sisters Eva Curtis and Grace Oliphant are the teachers of the class. Brother Maeser afterward referred to this exercise as being a model.

Under the leadership of Stake Secretary J. D. Jewkes the congregation recited the Articles of Faith.

The Castle Dale Sunday School was reported by Superintendent James Wilcox.

Questions pertaining to testimony bearing, Sacrament and those who should administer it were satisfactorily answered by Assistant General Superintendent Karl G. Maeser. He also spoke on third purpose of holding conference—that of receiving instructions from members of the Union Board.

Congregation sang, «Weary Not.»

Levi W. Richards, of the Union Board, instructed the conference and especially Sunday School officers and teachers on the subjects of Word of Wisdom, tithing, and referred to a circular letter issued by the Union Board on the observance of the same by officers and teachers.

The congregation sang «The Iron Rod.» Benediction by A. J. Broderick of Emery.

Sunday morning September 9th, 10 a. m.—Congregation sang «Guide me to Thee.» Prayer offered by Elder C. G. Larson. The congregation sang, «Far, Far Away on Judea's Plains.» Roll call of Sunday Schools.

Second Assistant Stake Superintendent A. E. Wall reported his visits through the stake; said that wherever he had visited he found hosts of good people interested in Sunday School work.

Superintendent Daniel Lowery of Ferron

Sunday School in reporting, said concert exercises were not practiced only in classes.

The Huntington theological class, Elder M. E. Johnson teacher, rendered an exercise upon «Church Organization» very creditably.

«The Testimony of the Three Witnesses» was recited by the congregation, Secretary J. D. Jewkes taking lead.

Elder Levi W. Richards spoke on punctuality, Humane Day, and answered the questions concerning teachers absenting themselves from school.

Superintendent Karl G. Maeser answered questions pertaining to the teaching of manners in the Sunday School; the calling of home missionaries from the Sunday School teachers; and explained further the duties of all officers and teachers who absent themselves from Sunday School. Officers and teachers were requested to become models in manners and teach etiquette, a respect for the aged and those in authority. Those who absent themselves from their classes on a Sunday morning should send in a written excuse to the superintendent giving the reason of their absence.

Congregation sang the hymn, «Ere the Sun goes Down.» Benediction by Marian Ewell of Spring Glen.

The Emery Stake teachers' meeting held September 9th, 12 m. Minutes of previous teachers' meeting read and approved.

Assistant Superintendent Karl G. Maeser explained the 4, 5, 6 and 7 order of business or suggestive program to be used in teachers' meetings.

Continuation of Sunday School conference, Sunday afternoon 2 p. m., September 9th—Congregation sang a hymn. Prayer offered by Patriarch Franklin W. Young. Congregation sang «Zion's Sunday School Jubilee Hymn.»

Brother Levi W. Richards of the Union Board gave instructions on the object of partaking of the Sacrament.

Superintendent Maeser requested the Elders to remove everything from the sacra-

mental table except the sacramental service and arrange the pitchers and everything in the best possible order.

Sacrament was then administered by Elders Edward Day and James Wilcox, during which the Cleveland choir sang, «We'll Sing all Hail to Jesus' Name,» and Brother John Eden played «Ere You Left Your Room this Morning,» and «Songs of the Heart.»

The general and local Church authorities were then presented in the manner recommended by the Union Board.

President Reuben Miller referred to the talk given by Brother Maeser on manners and advocated its practice in all the schools in the stake; concluded by asking the blessing of God upon the superintendents, teachers and all engaged in the Sunday School cause.

A vocal selection entitled «Wake the Echoes» was given by three brethren and four sisters, from the Lawrence Sunday School.

Brother Maeser gave an illustrative lesson on «How to Use the Leaflets.»

Stake Superintendent Alexander Jameson extended his thanks to all who had aided in making this conference a success.

The conference adjourned by the congregation singing «Day of Rest,» Benediction by Brother Joseph Johnson of Huntington.

P. S.—During the first session the Orangeville choir took lead of the singing; third session Huntington choir; fourth session Cleveland choir led in the singing.

J. D. Jewkes,
Stake Secretary.

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IMPORTANT SUNDAY SCHOOL MEETING.

Minutes of a special meeting of the General Board, stake superintendents and Sunday School officers, held in the lecture hall of the L. D. S. College, Lion House, Salt Lake City, Friday, October 5, 1900, at 4:30 p. m., General Superintendent George Q. Cannon presiding.

There were present General Superinten-

dent George Q. Cannon and Assistant General Superintendent Karl G. Maeser. Of the members of the General Board: Elders George Reynolds, Thomas C. Griggs, Joseph W. Summerhays, Levi W. Richards, Francis M. Lyman, Heber J. Grant, Joseph M. Tanner, Hugh J. Cannon, Joseph F. Smith, John W. Taylor, James W. Ure, John M. Mills, Seymour B. Young and Henry Peterson.

Opened by singing, «Marching Homeward.» Prayer was offered by Elder Chas. O. Card. Singing, «Hope of Israel.» The roll call showed that twenty-two stakes were represented.

General Superintendent George Q. Cannon said that there were a number of important subjects to come before the superintendents of stakes and Sunday School officers, and inasmuch as time at the regular conference would not permit going into detail on each, they had taken advantage of this opportunity to present them. The first subject to be presented was dates for holding annual Sunday School conferences.

Brother George Reynolds said that members of the General Board in visiting the several Sunday School conferences, generally met with the statement, «If our conference was held at any other time, the attendance would have been much better.» He then read the following letter, a copy of which he said would be forwarded to each stake superintendent:

SALT LAKE CITY, UTAH,
October 11, 1900.

DEAR BROTHER:—In order to accomplish the utmost good in the holding of our annual stake Sunday School conferences, the Deseret Sunday School Union Board desires to give each stake the opportunity of selecting the dates that will be most convenient to its people, to hold the conference, and at which the largest attendance may be looked for. But, as it is probable that several stakes may select the same date and thus render the attendance of representatives from the Union Board impossible at some of these important

gatherings, it is desired that you will give a first, second and third choice, and in this way enable the Board's committee on appointments to accommodate all. In making your selections, keep as far from the dates of the quarterly stake conferences as you consistently can. Let us have your choice for 1901 as soon as possible.

With best wishes,

Your brother,

GEORGE REYNOLDS.

Continuing, he said he trusted that the stake superintendent would consult with the president of the stake in arranging dates and the committee would endeavor to give as many stakes as possible the dates of their first choice.

Some remarks were made upon the advisability of dividing the intermediate departments into smaller classes or sections, but no definite action was taken on this point.

The "subject matter and the number of leaflets to be published next year was duly considered.

General Superintendent Cannon said: «I consider the leaflets the finest kind of literature for our children. They contain an amount of information, in a condensed space, that must be of exceeding value to every one that is a student. Children who are taught from them will have training that will be invaluable to them in years to come.» Urged the superintendents to see that they are more universally used in their Sunday Schools. Asked for an expression from the brethren as to what subject they preferred for next year's leaflet; and added that personally he was in favor of publishing a less number next year.

After due consideration the following motion, made by Elder James W. Ure, was unanimously sustained: «That the printing of leaflets after this year's issue is completed, be temporarily suspended.»

Upon motion of Elder Joseph M. Tanner the following motion was sustained: «That a committee of seven be appointed to con-

sider the publication of leaflets, and the form in which they shall be issued.» The following committee was appointed: Elders Karl G. Maeser, Joseph M. Tanner, George Reynolds, George M. Cannon, James H. Linford, Thomas C. Griggs and Nathan T. Porter.

Elder Thomas C. Griggs referred to the nickel fund, stating that for years it has furnished the only revenue for meeting the expenses of the Union. Urged that each stake try and reach the 100 per cent mark.

The organization of cottage Sunday Schools was referred to by Elder Joseph W. Summerhays. He reminded the brethren that ministers of other churches were using this means of getting our children to attend their schools. Asked that this matter receive our earnest consideration.

General Superintendent Cannon said that the matter of holding sacred concerts on Sunday evening, and charging admission to same, had been drawn to his attention.

The general authorities of the Church are utterly opposed to it, and do not want the Sabbath used for this purpose.

Brother Summerhays spoke upon the JUVENILE INSTRUCTOR and the Sunday School Union publications. As George Q. Cannon & Sons Company had sold out their business, asked that orders for Sunday School supplies be sent to the Deseret Sunday School Union office. Said that the Union had spent considerable time and means in preparing Bible charts for our primary departments in order to avoid introducing sectarian ideas into our schools, and they should receive more support from Sunday Schools by their purchasing these Bible charts.

General Superintendent Cannon stated in detail his reasons for transferring the business of George Q. Cannon & Sons Company to the Deseret News Company.

President Joseph F. Smith moved that we sustain the JUVENILE INSTRUCTOR with all our hearts—unanimously carried.

Superintendent Langley A. Bailey of Juab Stake inquired on some points with regard to

the present ownership of the JUVENILE INSTRUCTOR.

Brother Summerhays felt that the time had come when the JUVENILE should be the property of the Deseret Sunday School Union.

Brother Reynolds was in favor of purchasing the JUVENILE, and the Deseret Sunday School Union should have it as its organ.

General Superintendent Cannon said he had felt for some little time past, that the Deseret Sunday School Union should own the JUVENILE. He had had many propositions made to him in times past, but would not entertain the idea of accepting them. Was pleased to hear the brethren speak so kindly of it. Concluded by stating that there would be no difficulty in the Deseret Sunday School Union obtaining the JUVENILE. Upon motion of Elder John M. Mills, the executive committee, Elders Joseph W. Summerhays, George Reynolds and Thomas C. Griggs, were appointed to make negotiations with General Superintendent Cannon for the purchase of the JUVENILE.

After singing the Doxology the meeting adjourned with the benediction of President Joseph F. Smith.

Horace S. Ensign,
General Secretary.



CIRCULAR ON THE NICKEL COLLECTION FOR 1900.

DESERET SUNDAY SCHOOL UNION BOARD.

408 TEMPLETON BUILDING,

SALT LAKE CITY, September 25, 1900.

Superintendents of Sunday Schools:

DEAR BRETHREN:—The 28th of October is designated as «Nickel Sunday,» and we send you herewith sufficient small envelopes to supply all the members of your school. The number sent is based upon your report for 1899. Should these prove insufficient, please inform the General Secretary, at No. 408 Templeton Building, Salt Lake City, of

the shortage, and he will supply you with the number deficient.

The best method to pursue in order to collect the annual «Nickel Fund» within the shortest possible time, is as follows: On Sunday, October 21st, furnish one envelope to each enrolled officer, teacher and pupil of your school and explain the object and benefit of the donation; make it clear that a fifth of it is for the use of your stake Sunday School officers in promoting the Sunday School interests of your stake, and that the remainder is for the Deseret Sunday School Union, to be used in advancing the general Sunday School interests of the Church in all the world, by preparing for publication, charts, books, musical works, leaflets, pamphlets, tracts, circulars, etc., also for necessary traveling, visiting room and office expenses.

On the Sunday appointed for collecting the envelopes, let the teachers of each class or department check off each pupil's name as he hands in the envelope containing his or her donation. This done, the teachers will give the envelopes to the secretary of the school, with a written report, simply showing the number of pupils enrolled in their classes and the number contributing. Officers and teachers will in like manner hand the secretary the envelopes containing their own donations and he will check off their names as the teachers have checked the pupils'.

If possible have the collection completed on the Sunday appointed; if not completed then, give additional time, until it is finished to your satisfaction. Do not, however, keep funds until the full amount is paid, but forward from time to time as you collect them, to your Stake Sunday School treasurer or superintendent, who, after deducting one-fifth for the Stake, will send the balance direct to Elder George Reynolds, General Treasurer, Box B, Salt Lake City, Utah. Stake Sunday School officers and missionaries will please pay in their contributions to the secretary of the Sunday School of the ward in which they reside.

This nickel donation once a year is the only contribution asked of the schools by the General Board, and the funds so collected are their only means, financially, of carrying on this great work. It should, therefore, be the pride of every school to see that not one pupil, officer or teacher loses the privilege of assisting, in this small way, the Sunday School cause. Many of our schools have paid in the past more than one hundred per cent of the nickel fund according to the enrollment.

The amount of free literature distributed to the Sunday Schools and particularly to the mission schools, increases every year, and we need the funds to make the necessary progress, and inasmuch as the expenses of the Union are increasing with the growth of the work, let every school at least reach the one hundred per cent mark.

Let October 28, 1900, be the greatest Nickel Sunday in our history.

Your brethren in the Gospel,

George Q. Cannon,

Karl G. Maeser,

General Superintendency.

Horace S. Ensign,

General Secretary.



SUNDAY SCHOOL CONVENTION COMMITTEES.

Partial list of the committees associated with the forthcoming Sunday School convention to be held in the Assembly Hall, Salt Lake City, Monday and Tuesday, November 12th and 13th, 1900.

General Committee:

George Reynolds,

Joseph W. Summerhays,

George D. Pyper.

Committee on Printing:

Hugh J. Cannon,

L. W. Richards,

J. M. Tanner,

J. F. Bennett,

J. M. Mills.

Committee on Transportation:

L. John Nuttall,

H. J. Cannon,

W. C. Spence.

Committee on Music:

George D. Pyper,

T. C. Griggs,

W. D. Owen,

H. S. Ensign,

John J. McClellan,

John Held,

Joseph Ballantyne.

Committee on Reception and Information:

George Q. Cannon,

K. G. Maeser,

Joseph F. Smith,

F. M. Lyman,

George Teasdale,

Joseph W. Summerhays,

J. M. Tanner,

Henry Peterson,

J. M. Mills,

Alice Howarth,

Laura Patrick,

Annie M. Owen,

Lutie Grant,

Emma Ashton,

Belle Barton,

Carrie Richards,

Bertie Irvine,

Mamie Price,

Vilate Peart,

Sarah Gillett.

Committee on Entertainment:

T. C. Griggs,

George D. Pyper,

J. F. Bennett,

H. S. Ensign.

Committee on Decoration:

L. John Nuttall,

Levi W. Richards,

James W. Ure,

William D. Owen,
Seymour B. Young,
Henry Dinwoodey,
Charles J. Thomas,
Asahel Woodruff.

Committee on Questions:

K. G. Maeser,
G. Reynolds,
S. B. Young.



CHEERING REPORT FROM SAMOA.

TUASIVI, ISLAND OF SAVAI, SAMOA,
August 26, 1900.

DEAR BRETHREN OF THE SUNDAY SCHOOL UNION:—With pleasure I submit for your kind consideration a brief report of our Tuasivi Sunday School. Although small at the beginning it has gradually grown in numbers and influence, until now it has an enrollment of upwards of fifty members—the entire population of our own little «Mormondom.»

Each Sunday when sickness does not hinder finds a total attendance.

In organization and method, we keep in touch with the «Guide» and all your late instructions. It is graded and taught as nearly as possible along these lines.

Each Sabbath at 10 o'clock finds old and young gathering to our humble meeting-house. Devotional exercises conducted in English—singing from the Sunday School Hymn Book, and prayer offered by the pupils. Roll called and minutes read by the secretary, Siaifa. A kindly welcome by some visiting Elder or one of the officers, followed by a concert drill on the Articles of Faith, Ten Commandments, etc., for a few minutes. These exercises over, the school separates for class work; the primary occupying a room near by and taught by Sisters Hincks and Kenison; the intermediate do likewise, and under the direction of Elder Hincks and Brother David Kenison, with the advanced department remaining in the meetinghouse.

Class work consists of recitations from the Bible, assisted by our valuable Chart of Book of Mormon and Life of the Savior and Work of the Apostles. These exercises over, all come together again, and we have a Bible story from one of the older members, leaving the pupils to guess the sequel—and it would surprise you to see how familiar they are with the Bible.

Closing song and prayer, after which are often talks with those who have further questions.

A deep spirit of humility and sacredness pervades each session, and all express themselves, «This the best hour of all.»

Pupils are making rapid strides in English, and being carefully nurtured for the ministry. And although far away, yet we feel the good influence of Zion's Sunday School cause.

We receive much help from the JUVENILE, and have many readers of the same.

Dear brethren, kindly let some of your extended visits reach this far and see these good native souls as they are. Such indeed would be a Godsend, and by none more appreciated than by these.

The humble cause we are striving in would receive one of the greatest incentives, apparently, that has ever influenced members to its roll of standard bearers. Even the hearts of those who pretend not to love us can be touched by such a glorious hope—the seeing of one of God's living Apostles.

All seems well and many join in glad greetings for the Sunday School cause.

With a kindly feeling for the welfare of these people,

I remain your humble servant,

*Charles L. Warnick,
Presiding Elder of the Savaii Conference.*



CHANGES IN SUNDAY SCHOOL OFFICERS.

The Bluff Dale, Jordan stake, Sunday School was reorganized on the 9th of Sep-

tember, 1900, when William A. Knight was appointed superintendent, and Robert J. Turner, first, and Samuel H. Green, second assistants.

On the 16th of September, 1900, a reorganization of the Bingham, Jordan stake, Sunday School was effected and Nicholas C. Hair was installed as superintendent with Reese T. Jones and L. Peck as his assistants.

On the same date Sylvester Low, Jr., was appointed second assistant superintendent of the Smithfield, Cache stake, Sunday School.

Elder Benjamin H. Tolman was appointed superintendent of the Honeyville, Box Elder Stake, Sunday School October 6th.

Elder B. D. Jensen was sustained at the Bannock stake Sunday School conference held at Mound Valley September 22nd and 23rd, as stake secretary of Sunday Schools.



IMPORTANT BUSINESS CHANGES.

The old established firm of George Q. Cannon and Sons Company have sold out their entire stock and publishing interests to the Deseret News Company. This change will have some effect upon the business arrangement of the Sunday School Union, who will now, in accordance with the understanding had with the Deseret News Company, carry their own stock of Sunday School publications, both present and prospective. The officers, teachers and members of Sunday Schools and the public will therefore please send orders for Sunday School supplies to the

Deseret Sunday School Union,
No. 408 Templeton Building,
Salt Lake City,
Utah.



JUVENILE INSTRUCTOR VOLUMES ONE AND TWO.

We have a complete set of the JUVENILE INSTRUCTOR in our library except volumes one and two. If any one has either or both

of these volumes to spare, we should be pleased to hear from him concerning their disposal.



NOTELETS.

We have been favored during conference time with numerous visitors, among whom the following have left their names on our register:

Edwin D. Harrison, second assistant to Pocatello stake Sunday School superintendent, Pocatello, Idaho.

Parley P. P. Prophet of South Weber, Davis County, Utah. Superintendent Richard D. Brown, Harrisville, Weber County, Utah. Superintendent Bannock stake Sunday Schools, Nathan Barlow, Chesterfield, Idaho.

J. J. Hill, first assistant stake superintendent Oneida Stake, Franklin, Idaho.

Gustave Youngberg, Fort Bridger, Wyoming, superintendent of Owen Sunday School.

George F. Hunter, West Weber, superintendent Taylor school. Joseph Shepherd, Paris, Idaho, stake superintendent Sunday Schools Bear Lake stake.

Superintendent Zachariah S. Taylor, Salem, Utah. Charles R. Clark, Morgan, Utah, second assistant stake superintendent. Hector C. Haight, secretary Cassia stake, Idaho, Sunday Schools. Joseph H. Dean, superintendent Sunday School, Mancos, San Juan Stake, Colorado.

The «Nickel» envelopes for collecting the Nickel donation, Sunday October 28, have been mailed to the several Sunday Schools of the various stakes of Zion.



Communications for the office of the Deseret Sunday School Union should be addressed:

Deseret Sunday School Union,
408 Templeton Building,
Salt Lake City,
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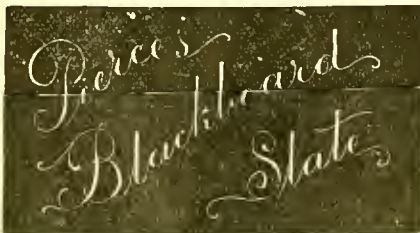
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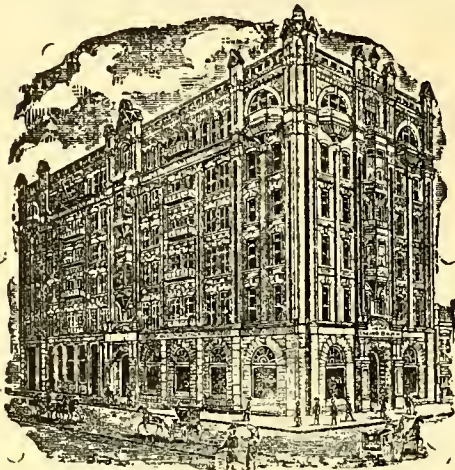
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President.

George M Cannon,
Cashier.



CURRENT TIME TABLE.

LEAVES SALT LAKE CITY.

No. 6—For Grand Junction, Denver and points east	8:30 a. m.
No. 2—For Provo, Grand Junction and all points east.....	3:15 p. m.
No. 4—For Provo, Grand Junction and all points East	8:20 p. m.
No. 10—For Bingham, Lehi, Provo, Heber, Mantl, Belknap, and Intermediate points	7:50 a. m.
No. 8—For Eureka, Payson, Heber, Provo and intermediate points	6:00 p. m.
No. 8—For Ogden and the West	11:00 p. m.
No. 1—For Ogden and the West	1:00 p. m.
No. 5—For Ogden and the West.....	9:45 a. m.
No. 42—For Park City	8:00 a. m.

ARRIVES AT SALT LAKE CITY.

No. 5—From Provo, Grand Junction and the east.....	9:30 a. m.
No. 1—From Provo, Grand Junction and the east	12:45 p m.
No. 3—From Provo, Grand Junction and the east	10:50 p. m.
No. 9—From Provo, Heber, Bingham, Eureka, Belknap, Mantl, Intermediate points	5:55 p. m.
No. 6—From Ogden and the West	8:20 a. m.
No. 2—From Ogden and the West	3:05 p. m.
No. 4—From Ogden and the West	8:10 p. m.
No. 7—From Eureka, Payson, Heber, Provo and intermediate points.....	10:00 a. m.
No. 41—From Park City	6:45 p. m.

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